

Our Contributors.

THE BEST WAY TO BALANCE AN ACCOUNT.

BY KNOXONIAN.

Six weeks from to-day our new financial agent will have to close up the church accounts and strike a balance. Dr. Warden is just the man to balance the accounts in good style if the church sends him money enough to balance them with. Warden has a fine business head, steady nerves, a genial kindly disposition, a good manner and a quiet dignity that nothing short of an earthquake can disturb. There is no crisis about Dr. Warden. The office he holds sought him and nobody can say that he is too light for the place.

But even Dr. Warden with all his financial skill and experience cannot make a balance come out on the right side without enough of money. If expenditure exceeds income even Gladstone could not strike a pleasant balance.

There are two ways of squaring an account. One is by reducing the expenditure, the other by raising the income. Repudiation is a third way, but this third way is not open to the Church. It is not in keeping with sound ethical principles. Even municipalities are not allowed to repudiate their debts in this country. If Presbyterianism repudiated, Presbyterianism would die and the sooner it died the better. There may be churches that could repudiate their debts without doing them much harm, but ours is not one of them.

Let us relate an incident from actual church life, that may have lighted up this corner before. Once upon a time a congregational meeting was being held in a Presbyterian Church in a Western Ontario town. The finances of the congregation were in a condition of chronic impecuniosity as President Patton would say. When the annual statement was read showing the balance on the wrong side as usual, a man with a chronic habit of making big speeches and paying little money rose and said, there was but one way of squaring the account and that was by cutting down the expenditure. The pastor, a good man of business, said he differed from his friend. There was another way to square and that was by increasing the income.

There is too much reason to fear a deficit—please don't pronounce deficit with the accent on the second syllable—in some of the church accounts when the books are closed on the 30th day of April. Now how is that deficit to be remedied. By getting more money, we suppose, from those who have accumulated capital. The right way would be to get contributions from people who have not given anything, but how can they be reached in a few days. Inadequate methods for reaching all the people make a spurt absolutely necessary every spring when times are hard. As a plain matter of fact a large number of people in many congregations pay little or nothing towards the schemes. Run over the list in the most liberal congregations and you find that as a rule a comparatively small number raise nearly all the missionary and college money. A few people contribute liberally, some of them almost beyond their means, while large property holders, men of wealth and position, too often give little or nothing. In a hard year the liberal givers find it difficult to contribute up to their usual standard and the result is a deficit. There is no mystery about the thing at all. It is as plain as a Roman nose on a human face.

What is the proper remedy for deficits that threaten to become chronic? Lessening our work in the home and foreign field is not to be thought of. To recall a missionary from the foreign work, or give up stations in the home field for want of funds would do the Church a vast amount of injury. It would be pulling down the flag in presence of the foe. Could anybody blame

an Agnostic or Infidel for scoffing at the Church if, with all our influence and resources, some of our missionaries had to be recalled for lack of support. Presbyterians occupy no small number of the front places in politics, in business, in the professions, in municipal life. Our Church is and has always been a city set on an hill. The world knows all that is good, bad, and middling in Presbyterianism. The Reporter is as well known as the Shorter Catechism, perhaps a little better in some quarters. Even if it were right to do so we cannot recall one man or woman from the front. If there must be another spurt this spring a spurt is better than nothing, but surely the time has come when the General Assembly might give a little attention to practical business and devise some method by which all the people can be reached when money is wanted for the schemes. We talk about ours being a popular, practical Church, and the churches of the old country being stiff and bookish. Any of the Presbyterian Churches of Scotland, or the Irish Presbyterian could give us points every day in the year about raising money for church purposes.

THE CHURCH SERVICE SOCIETY.

BY REV. GEORGE H. SMITH, M.A., B.D.

In one of Mr. Fleming's communications anent public worship, he referred to the work of the Church Service Society of Scotland as a laudable enterprise. Having studied the periodical literature of this Society, and having attended its last annual conference in Edinburgh, the writer claims to know something of its work, and deems it only fair to warn the Church in Canada of its iniquitous fruits.

This Society was founded in 1865 with the avowed purpose of encouraging "the study of the liturgies, ancient and modern, of the Christian Church with a view to the preparation and ultimate publication of certain forms of prayer and service for the administration of the sacraments, the celebration of marriage, the burial of the dead, etc." Its real object, however, is the introduction of a ritual by way of an ornate service into the Church of Scotland. Every year sees the return of officers and civil servants from India to Scotland; from Presbyterianism these have invariably turned to the Church of England and to restore these lapsed ones the Church Service Society was organized.

The matter of studying and preparing a ritual is the smallest part of the Society's work, and if it stopped here it might be comparatively harmless. At last year's conference we heard one member eloquently advocate the removal of communion tables from the churches and the substitution of altars. We can at this moment recall six Presbyterian Churches into which we have accidentally wandered, to find altars already erected. Crosses and even crucifixes are common. Pulpits adorned with carved images are fashionable and the whole tendency seems to be the introduction of full ritualistic paraphernalia. The Bishop of London in very recent years was forced by his people to cast out more than one stone altar in his Diocese. Is it not time for alarm when we see stone altars introduced into Presbyterian Churches? This innovation is of terrible significance. Where there is an altar there must be its accompaniments, the sacrifice and the priest; hence admit an altar and the sacrament of the Lord's supper is degraded to a profane sacrifice and the minister becomes a priest.

The Society encourages the wearing of "vestments" by the clergy and prayers for the dead. At a private conference with the students of the Divinity Hall, the members brought all pressure to bear in insisting on young ministers abandoning their own "mean" prayers and reading "good ones."

As to the results so far, one is a visible hastening of disestablishment and another is the paving the way to Romanism. It is

driving out the spiritually-minded from the Church, and if one wants to witness a further result let him worship in historic Old Gray Friar's, Edinburgh, and his very soul will be seized with spiritual ague.

It is acknowledged by all that the Church Service Society does not in its membership embrace the intellectual men of the Church, but a few affected saddists; weak men trying to compensate for those better qualities in which they are deficient by a cheap imitation of the Church of England service, by cultivating a hypocritical intonation and by a show of gaudy millinery, by substituting the shadow for the substance.

The sad history of ritualism is too well known to warrant a trial of it in the Presbyterian Church in Canada, and there is no disguising the fact that this is the aim of the committee on uniformity of worship. Surely we in Canada have seen and suffered too much from the influence of that Church which is the parent of ritualism. We have witnessed its paralyzing affects upon every enterprise and in every land where its poison has spread. It dwarfs intellect, impedes commerce and kills true spirituality.

If in our present form of worship there are faults of style or elocution, if there is a want of higher literary taste or a lack of proper dignity in leading a congregation to the Throne of Grace, these may be remedied by giving substantial encouragement to the proper departments of our college curriculum; but the propositions of the Assembly's Committee will only make matters worse. This is no time for indifference. Let the pulpit speak with no uncertain sound as the thin edge of the wedge is being introduced. Now is the time to resist. Now is the time to keep in its purity that faith and freedom for which our fathers died.

Many a time has the fervent heart cried in the haunts of ritualism, "How long, O Lord, how long wilt thou thus suffer thy people to be deceived?" Easy is the descent through ritualism to Rome. Beware! Beware! worship does not consist in saying creeds and in singing prayers. "God is a spirit." It is an open secret that there are Jesuits in the Church of England, and there is a strong suspicion that they have also entered the Church of Scotland.

Thamesford, Ont.

THE LATE REV. D. J. MACDONELL, B.D.

[The following tribute to the memory of the late Rev. D. J. Macdonnell, published in *The Week* at the close of a paper on "Failure in Success," read lately by "Fidells" (Agnes Maule Machar) before the Woman's Art Association in Toronto, possesses special interest, both because of its being from the pen of probably the best known Canadian lady contributor to the press, and of one who knew the deceased intimately from, we might say, his boyhood till his death.—EDITOR.]

Let me for a few minutes set before you, in contrast to the craving, unsatisfied life we have been following (that of ambition only for self), the memory of one which has so recently closed, dear to many in this city of Toronto, as to many more throughout Canada—a life which nobly fulfilled the ideal of one of the world's great poets:

"Like as a star
That maketh not haste,
That taketh not rest,
Be always fulfilling
Thy God-given best!"

There are times when even the most superficial can see that it is not true that "the wealthiest man among us is the best." Such a time was that day last week, when, amid the tearful sorrow of thousands, rich and poor alike, workmen and men of letters, the well-beloved pastor of St. Andrew's was borne to the resting place of the dead. And the universal love and reverence which then found expression were won, as has been well said, not by rare attainments or rare gifts (though he was rarely gifted), but by rare character. And character is but the outward garb and expression of the informing spirit!

I feel it a privilege to bear testimony, the testimony authorized by a long, unbroken, intimate friendship and fellowship, that the pervading spirit of his life was never ambition, but single-minded devotion to his work, for love of God and his fellow-man. With knowledge of him dating back to a period when the character of a lad is hardly formed, I can say that I never knew a time when devotion to duty did not seem with him paramount to the desire for distinction. Such a desire if he ever had it, was early subordinated in him to aspiration—the aspiration to be made perfect in love. Even his earliest sermons seemed to show no trace of the ambition often perceptible in the preaching of a very young man. In this, as in the simplicity, reality and sincerity of his pulpit utterances, and in some other points, his life recalls that of the well-known and also beloved Frederick Robertson, of Brighton. They were, from first to last, inspired with the spirit of his Divine Master, the spirit of self-renunciation for the good of others. He never concerned himself about popular favor, or the earthly "distinctions" which many so eagerly covet. This would have been as foreign to the noble nature God had given him as would anything like policy or finesse to his transparent simplicity of character. "His eyes looked straight before him," to use a striking Scriptural phrase. And in this grand carelessness of selfish advancement and conventional distinction, and in his fearless devotion to what he thought right, irrespective of consequences; in his absolute truth to conscience and his convictions, he became a power for good in Toronto, and in the Presbyterian Church of Canada, which has been equalled by very few. He had the true accolade of Christian knighthood, the purity of heart which alone can find the Holy Grail, the love and sympathy for all, even the most degraded and miserable, through which

"The Holy Supper is kept, indeed,
In what we share with another's need."

And it was this love and sympathy which drew to him so many, and so endeared him to all. Like his Master—the Divine Artist—whom he sought to follow, he could see the possible angel in the roughest human block; and in this spirit he went to work. And he did this because he drew his inspiration straight from the divine source of love. In his touching farewell message to his congregation, he blessed God for "the precious human sympathy whose streams are fed from the fountain of His own love." And he found them there!

It is workers of such a spirit, whatever their more special vocation may be, that Canada most urgently needs to-day to meet the evils of all kinds that threaten her higher well-being. We need men and women willing to fail of the outward success so tempting to all; as he, in a testing crisis of life, showed himself "willing to fail for truth's sake," even in the kind of success he rightly prized, far more than we need "fast lines," or commercial prosperity, or any other material good. We count it a "mysterious providence" that has removed such a worker so early from the place he filled so well, the place that it now seems impossible to ever fully fill. Let us hope that his spirit and his example will be an inspiration to many hearts to follow him in that "lightsome path" of love which is not only the "greatest," but the only permanent thing in the world! Knowledge must fail; and the acquisitions of one age are often the lumber of another. Art must fail. Even the triumphs of intellect are not enduring. But love never faileth; for love is of God; and "God is love."

The social held in the Presbyterian Church, MacDonald's Corners, on the 6th inst., was very successful. Rev. Messrs. Currie, of Perth, McIlraith, of Balderson, and Leitch, of Watson's Corners, delivered addresses. Tea and refreshments were served during the evening, and the proceeds, which amounted to about \$23, will be devoted to the payment of the new organ purchased lately for use in the church.